

# The Disobedient Muslim and His Final Destiny

By  
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## Translation of *Al-Fāsiq wa Masīrah*

### Beginning

All praise is due to Allah, the Lord of the Worlds! I testify that there’s no god but Allah, the One with whom is no partner. I testify that Muhammad is His Slave and Messenger, peace and blessings be upon him and his progeny.

As to what follows...

Many times, I have met people who believe that the major sinners will be punished in the Hellfire for a period of time and then removed from it. They are ignorant or simply ignore the decisive text of the Holy Qur’ān and *hadīths* of the Great Messenger, Muhammad, peace and blessings be upon him and his progeny, that deny that.

I have written this piece to prove that the perpetual destination of the disobedient Muslim who dies upon his disobedience is the fires of Hell, a wretched destination; as well as to clarify the evildoer’s fate. The hope is that the major sinner would benefit from this work and repent to Allah, the Glorified, seeking nearness to Him in time before death reaches him and his final destiny is Hellfire to dwell therein forever and never exit therefrom.

Do not be deceived by the one who says that someone will be punished to the extent of his sins and then removed from the Fire or that the Beloved Chosen One, peace and blessings be upon him and his progeny, will intercede for him and so on from the statements that push one to acts of disobedience. These are the statements of those of false hope and lies, as well as the deceptions of the Ash’arites and those who say what they say.

This research has been divided into the following parts:

1. Major and minor sins.
2. The major sinner not being called a believer, disbeliever, or hypocrite; rather, they can only be called disobedient or ingrate (*kāfir ni’ma*).
3. The repentance of the disobedient.
4. The disobedient Muslim dwelling in Hellfire forever.

This is established by sufficient proofs. We ask Allah, the Glorified and Exalted, that this work is placed on the scales of good deeds and that it is of benefit to the male and female Muslims purely for Him, the Glorified. He is able to do that. May Allah’s blessings be upon our Master, Muhammad, and his Pure Progeny.

### Introduction:

Unfortunately, a lot of people commit acts of disobedience—specifically major sins—hoping to repent in the future. However, one is ignorant of the dangers that surround one and forgets that he can become damned and be cast away from the Mercy of Allah, the Glorified. One can also forget that he can be amongst the disobedient who the Master threatens with the Fires of Hell, because he remained upon major sins.

## Major and Minor Sins

Sins are divided into two types: major and minor. This is proven by the statement of Allah—Glorified be He: **{The book will be placed, and thou will see the criminals in horror due to what is recorded therein. They will say: “Oh! Woe to us! What book is this?! It neglects nothing: major or minor; rather, it takes everything into account!” They will find everything they did facing them. Thy Lord will not be unjust with anyone} (Q. 18:49) and {Everything they do is in the scrolls—everything major and minor is recorded} (Q. 54:52-53).**

Consider, dear reader, the statement of the Glorified: **{It neglects nothing: major or minor}** and **{everything major and minor}**. You will find that acts of disobedience are divided between major and minor.

The major sins are those things in which the committer is deserving of the punishment of Hellfire forever if he doesn't repent from it. The minor sins are those things which can be cancelled by acts of worship. The proof is Allah's statement: **{If thou avoid the major sins that you are prohibited from, We will cover thy evil deeds and enter thou into a noble entrance} (Q. 4:31)**, as well as the statement of the Beloved Chosen One, peace and blessings be upon him and his progeny: ((The five prayers, the Friday prayer until the following Friday prayer, and the [fast of] Ramadan until the following Ramadan recompense the sins if you refrain from the major sins)) as narrated by Muslim. The Holy Verse and noble *hadīth* explicitly state that if someone refrains from the major sins, Allah will forgive them for everything else as long as they protect the acts of worship. Allah does not renege in His promises!

Connected to this are errors, forgetfulness, and coercion as our Master, Majestic be He—says: **{However, thou will incur no sin if thou err; but [what counts is] what thy hearts intend - for Allah was Oft-Forgiving and Most Merciful} (Q. 33:5) and {Then whosoever is coerced by hunger without intending to sin, Allah is Oft-Forgiving and Most Merciful} (Q. 5:3)**. It is also as the Beloved Chosen One, peace and blessings be upon him and his progeny, said: ((Errors, forgetfulness, and disliked things have been removed from my community)), as narrated by Ibn Mājah and at-Tabarāni. As established by the previous verse, our Master, Majestic be He— removes the culpability of errors, forgetfulness, and things they are compelled to do.

These are the minor sins. They are expiated by the preservation of the prayers, obligatory alms, fast, Hajj pilgrimage, charity, recitation of the Holy Qur'ān, glorification of Allah, declaration of His Oneness, the remembrance of Allah, and other acts of worship.

Regarding the major sins, it is that which takes the person from the circle of faith to the clique of the disobedient. There is no expiation except by sincere repentance to Allah, the Glorified. The major sinner is the one who commits the major sins, such as the adultery, theft, consumption of alcohol, disobedience to parents, and other major sins that Allah threatens the one who commits them with Hellfire. Anyone who commits even one of these major sins is termed “disobedient” because of the committing of these sins.

### The Major Sinner is not Called: “Believer”

He cannot be called “believer” (*mu`min*) as the Murji'ites say, because of the statement of the Master, Majestic be He— makes it clear in His Holy Book that there is a difference between the disobedient one and the believer. He—Glorified be He—says: **{Is the believer the same as the disobedient one?! They are not equal!} (Q. 32:18)**. He—Glorified be He—states that the disobedient one and believer are not the same. He—Glorified and Exalted be He also says: **{Evil is the name of disobedience! Whosoever does not repent, they are the unjust!} (Q. 49:11)**. It is as the Beloved Chosen One, peace and blessings be upon him and his progeny, said: ((The one who commits adultery is not a believer while he commits adultery. The thief is not a believer while he steals. The drinker of intoxicants is not a believer while he drinks intoxicants. If one were to do that, belief exits his heart. If he repents, Allah turns to him)). It was said to him: “O Allah's Messenger, does this person become a disbeliever?” He replied: ((No)). It was then said: “Is he a believer?” He replied: ((No)). He was then asked: “Then, what would he be?” He replied: ((A

disobedient one)), as narrated by Imam Zayd, upon him be peace. From this, it is established that the major sinner cannot be called “believer.”

### The Major Sinner is not Called: “Disbeliever”

Similarly, he cannot be called “disbeliever” (*kāfir*), as the Kharijites say, because disbelief is the sin against Allah—Glorified and Exalted be He—which removes one from the path of Islam. Examples of disbelief include: denying Allah’s existence, ascribing partners to Him, denying one of His Messengers, denying the Holy Qur’ān or a verse from it, or something similar. However, the major sinner is not like that because he recognizes Allah, His Messengers, and His Books.

Also, the ruling concerning the disbeliever is not like that of the disobedient. It is impermissible to marry or be married to a disbeliever, as Allah—Majestic be He—says: **{Marry not the idolatresses until they believe} (Q. 2:221) and {Hold not to the bonds of the disbelieving women} (Q. 60:10).**

Similarly, it is impermissible to inherit from them. It is as the Beloved Chosen One, peace and blessings be upon him and his progeny, said: ((There is no inheritance between people of two different religions)), as narrated by at-Tirmidhi. It is also impermissible to bury them in the Muslim cemetery. However, it is the opposite in the case of a major sinner or disobedient Muslim. According to the consensus of Muslim scholars, it is permissible to marry them and be married to them, as well as bury them in Muslim cemeteries. From this, it is established that the major sinner cannot be called “disbeliever.”

It’s not the opposite because the disbeliever can be called “disobedient.” It is as Allah—Glorified and Exalted be He—states: **{...those who belie our signs shall be touched by punishment by the disobedience they committed} (Q. 6:49) and {...those who do not rule by what Allah has revealed are the disobedient} (Q. 5:44).**

### The Major Sinner is not Called: “Hypocrite”

The major sinner cannot be called “hypocrite” (*munāfiq*) because a hypocrite is one who manifests belief but hides disbelief. The major sinner is not like that because he manifests disobedience and doesn’t hide it. Also, the hypocrite is a disbeliever. As our Master, Majestic be He—says: **{...when the hypocrites and those in whose hearts is disease say: “These! They have been deluded by their religion!” Whosoever relies upon Allah...verily, Allah is Almighty and Wise!} (Q. 8:49) and {...and when they meet those who believe, they say: “We believe.” But when they are alone with their devils, they say: “Verily, we are with thee! We were only jesting”} (Q. 2:14).** He—Glorified and Exalted be He—states that the hypocrite belies the Afterlife. They also jest about Allah and His Messenger; by that, their disbelief is established. This is not the case with the major sinners because they don’t belie the Afterlife nor do they jest about Allah and His Messenger. They only persist in acts of disobedience due to caprice.

The hypocrite is simply a disbeliever. They will be in the lowest level of the Hellfire, as Allah—Glorified be He—says: **{Verily, the hypocrites will be in the lowest level of the Hellfire. Thou will never find a helper for them} (Q. 4:145).**

Just as a disbeliever is considered disobedient, a hypocrite is similarly considered disobedient. As Allah—Majestic be He—says: **{Verily, the hypocrites are the disobedient} (Q. 9:67).** However, just as the disobedient one is not considered a disbeliever, the disobedient is not considered a hypocrite. By that, it is established that a major sinner cannot be called a believer, disbeliever, or hypocrite.

### The Major Sinner is Called: “Disobedient”

He can only be called “disobedient” (*fāsiq*), as the Master—Majestic be He—says in His Great Book: **{O thou who believe! If there comes to thee a disobedient one with news, verify it to be true, lest thou afflict a people unknowingly and then repent for what thou hast done} (Q. 49:6).** It is narrated that this verse was revealed concerning al-Walīd bin ‘Uqba. When he was sent by the Beloved Chosen One, peace

and blessings be upon him and his progeny, to collect the obligatory alms from al-Hārith bin ʿĪrār al-Khazāʾi and his people, al-Walīd went a little way down the road and returned to Allah’s Messenger, peace and blessings be upon him and his progeny. He [al-Walīd] said: “O Messenger of Allah, al-Hārith prevented me from collecting the obligatory alms and desires to kill me!” However, al-Hārith did not prevent him from collecting the obligatory alms and did not desire to kill him. Allah—Glorified be He—called him **{disobedient one}**. This is because he committed a major sin: deliberately lying.

Allah—Glorified be He—also says: **{Those who hurl false charges against chaste women and then does not bring forth four witnesses, whip them with 40 strikes. Do not accept from them any witnesses, ever. They are amongst the disobedient} (Q. 24:3)**. This is the name that Allah—Glorified be He—uses for the one who falsely accuses chaste women, such action is amongst the major sins.

### The Major Sinner is Called: “Ingrate”

The disobedient one or major sinner is called “ingrate (*kāfir ni’ma*)” It is as Allah—Glorified be He—says: **{The Pilgrimage to the House is an obligation to Allah for the one who is able to find a way. However, whosoever is ungrateful (*kafara*) [that is, the one who avoids the Pilgrimage], Allah is Independent of creation!} (Q. 3:97)**. By that, it is established that the major sinner is called: disobedient one, ingrate, oppressor, criminal, wicked one, and aggressor due to his act of disobedience.

### Repentance of the Disobedient

If the disobedient Muslim repents with a sincere repentance, Allah will turn to him and accept his repentance. As He—Glorified and Exalted be He—says: **{Verily, We shall forgive the one who repents, believes, and do righteous deeds, and then guide him} (Q. 20:82)** and **{If those who commit open indecencies and oppress themselves remember Allah, then ask forgiveness for their sins—who can forgive sins except Allah?—and they are never obstinate in knowing what they’ve done; for such, their reward is forgiveness from their Lord and gardens under which rivers flow. They shall abide therein eternally. How excellent is such a reward for those who do such} (Q. 3:135-136)**.

As is clear from the aforementioned, the disobedient Muslim who repents of his sins with a sincere repentance, Allah—the Glorified be He—will accept his repentance and will enter him into Paradise. Regarding the one who dies while persisting in his sins unrepentant, does not regret, and who delays repentance until death approaches, Allah—Majestic be He—will not accept his repentance and He will enter him into Hellfire. It is as He—Glorified be He—says: **{Verily Allah’s repentance is only for those who commit evil deeds ignorantly and then repent soon afterwards. Those are they whom Allah will turn to. Verily, Allah is Omniscient and All-Wise! There is no repentance for those who commit evil deeds until death approaches one of them and says: “Verily, I repent now.” Nor is it for those who disbelieve. For them, We have prepared a horrible punishment} (Q. 4:17-18)**.

### The Disobedient Muslim Dwelling in Hellfire Forever

If the disobedient Muslim enters the fires of Hell, s/he will never exit from there. The following proves this:

- If one contemplates in the Holy Qur’ān, one would find that the doctrine of exiting the Hellfire is a Jewish doctrine. It is as Allah—Majestic be He—states: **{They say: “The Fire shall only touch us for a number of days!”}** Allah—Glorified be He—responds to them: **{Say: “Have thou taken a covenant with Allah—Allah does not break his covenant—or dost thou say about Allah that which thou knows not?”} (Q. 2:80)**.

Then, Allah confirms the reality of its eternality with: **{Certainly not! Whosoever earns evil and are encompassed by their sins, those shall be the companions of the Fire. Therein they shall abide therein eternally} (Q. 2:81)**. The disobedient Muslim earns evil and are encompassed by their sins and transgressions.

- Allah—Glorified and Exalted be He—says: **{Whosoever disobeys Allah and His Messenger, verily, for him shall be the Fire. Therein they shall abide forever and ever} (Q. 72:23) and {Whosoever disobeys Allah and His Messenger and transgress the boundaries, We shall enter him into the Fire therein to abide forever. For him shall be a shameful punishment} (Q. 4:14).** From that, we recognize by the previous verses that the acts of disobedience are divided into either major or minor sins. The minor sins can be expiated by maintaining the acts of worship. It does remain except the major sins. This is the intended meaning of these two noble verses. It is expressed by the term: **{Whosoever disobeys Allah}.**

Contemplate the statement: **{verily, for him shall be the Fire. Therein they shall abide forever and ever}** and **{We shall enter him into the Fire therein to abide forever. For him shall be a shameful punishment}.**

Eternally (*khulūd*) means without end. It is as Allah—Glorified be He—says: **{And never have We made any human before thee eternal (*khulda*) ! Shall thou die while they live eternally (*khālidūn*)?!} (Q. 21:34).** Regarding the term **{and ever (*abadan*)}**, it emphasizes the word **{forever}.**

- Allah—Glorified and Exalted be He—says: **{Whosoever deliberately kills a believer, his reward shall be Hellfire, therein to abide eternally. The Anger and Curse of Allah shall be upon him. He will prepare for him a grievous punishment!} (Q. 4:93) and {...those who invoke not any other god with Allah nor slay any soul that Allah has prohibited except as just cause, nor commit fornication—whosoever does such...}** that is, those who associate partners with Allah, kill the prohibited soul, and fornicate **{...shall meet an evil end! His punishment on Judgment Day shall be doubled and shall eternally dwell therein in wretchedness—unless he repents, believes, and perform righteous deeds. For those, Allah will replace their evil deeds with good deeds. And Allah is Oft-Forgiving, Most Merciful} (Q. 25:68-70).** These verses prove that the idolater, killer, and fornicator will eternally dwell in the Hellfire as long as they remain upon their acts of disobedience.

- Allah—Glorified and Exalted be He—says: **{Those who earn evil shall be rewarded evil the like of it. Shame shall cover them. They shall have none that will protect them from Allah! Their faces shall be covered with pieces of night darkness and they shall be the companions of the Hellfire. They shall dwell therein eternally} (Q. 10:27).**

Consider the statement **{Those who earn evil}** and **{they shall be the companions of the Hellfire. They shall dwell therein eternally}.** How will they be extracted from there?!

- Allah—Glorified and Exalted be He—says: **{Regarding those who commit acts of disobedience, their destination will be Hellfire. As they would try to exit from there, they will be returned therein. It would be said: “Taste the punishment of the Hellfire that thou used to belie!”} (Q. 32:20).**

Consider the statement **{Regarding those who commit acts of disobedience}.** This would include every disobedient one like the disbeliever, hypocrite, or major sinner.

Consider the statement **{As they would try to exit from there, they will be returned therein}** So, how could one exit from there?!

- Allah—Glorified and Exalted be He—says: **{Verily, Allah is not pleased with the people of disobedience} (Q. 9:96).** When our Master—Majestic be He—is not pleased with them, He confines them to Hell. This is because Allah—Glorified be He—will not enter someone He is displeased with into Paradise.
- Allah—Majestic be He—says: **{Verily, the wicked shall be in the Hellfire. They shall enter it on the Day of Debt. They shall not evade it} (Q. 82:14-16) and {Verily, the criminals shall be in the punishment of Hellfire eternally. It will not be lightened for them, and they will be in despair} (Q. 43:74-75) and {Verily, whosoever comes to his Lord as a criminal, for him shall be Hell. He shall not die therein nor shall he live} (Q. 20:74).** The disobedient one is wicked and a criminal.

- The Beloved Chosen One, peace and blessings be upon him and his progeny, said: ((Whoever commits suicide by jumping off of a mountain shall be in Hellfire. He will continuously jump into the Hellfire forever and ever. Whoever commits suicide by poison, he will have the poison in his hand sipping it in the Hellfire forever and ever. Whoever commits suicide by stabbing himself with iron shall keep on stabbing himself with it in the Hell Fire forever and ever))
- The Beloved Chosen One, peace and blessings be upon him and his progeny, said: ((Whosoever severs the right of a Muslim by his oath, Allah has prohibited him from Paradise and has obligated him for the Hellfire)). It was said: “Even if it was a simple thing, O Messenger of Allah?” He replied: ((Even if it was a tooth stick!)). He said that three times.
- He, peace and blessings be upon him and his progeny, said: ((There is no one from my *ummah* in charge of the Muslims’ affairs but does not guard them as he would guard his own except that he will not smell the fragrance of Paradise)).
- He, peace and blessings be upon him and his progeny, said: ((Whosoever has pride in his heart the weight of a mustard seed, he will not enter Paradise)). He, peace and blessings be upon him and his progeny, also said: ((The fraud will not enter Paradise neither will the stingy person who withholds what he gave)); ((The talebearer will not enter Paradise)) and ((The one who severs family ties will not enter Paradise)); ((The habitual drinker, the one disobedient to his parents, and the stingy one will not enter Paradise)); and other holy Prophetic statements that are too lengthy to mention. If they do not enter paradise, where will they go? There is no doubt or uncertainty that they will enter the Fires of Hell. This is because one can either be in Paradise or Hell. It is as Allah says: **{...a group in Paradise and a group in Hell} (Q. 42:7).**

All of these decisive proofs make it clear that the major sinners are considered: disobedient, wicked, enemy of Allah and His Messenger, and ungrateful to his Lord—Majestic be He. [It is also clear] that if they were to die in that state without regret or repentance, they will be amongst the people of Hellfire therein to abide forever and ever based upon the deeds they committed. It is as our Lord—Glorified be He—says: **{Whosoever does an atom’s weight of good shall see it. Whosoever does an atom’s weight of evil shall see it} (Q. 99:7-8) and {It will not be as thou hope, People of the Book! Whosoever does evil shall be requited thereof. He will not find besides Allah any guardian or helper!} (Q. 4:123).**

He—Glorified and Exalted be He—does not contradict His promises nor does He commit any injustice. Allah—Glorified be He—says: **{Verily, Allah does not contradict His promises} (Q. 3:9) and {The Judgment does not change to Me. I will not do injustice to My slaves} (Q. 50:29).**

This should be sufficient for the intent as well as for the one with a heart or to whom this listening has reached while witnessing. May the prayers and peace of Allah be upon our Master, Muhammad and his Pure Progeny!

Hoping for the Lord’s pardon and the supplications of the believing brothers,

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